Preserve

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AMERICAN Sabbath Union.

MONTHLY JOURNAL OF THE

PACIFIC COAST DEPARTMENT.

Published at Los Angeles, Cal. PACIFIC COAST COMMITTEE, EDITORS.

PRICE TEN CENTS A MONTH,

Which includes one Annual Membership in the Association, if the subscriber desires it.

PROFITS PUT INTO THE CAMPAIGN FUND,

And in every instance appropriated in the State where the subscription is made.

OFFICE: 232 Sutter St., San Francisco.

Entered at the Los Angeles Post Office as second class matter.

VOL. II. OCTOBER, 1891. No. 6.

AMERICAN SABBATH UNION.

(INCORPORATED)

HEADQUARTERS FOR THE PACIFIC COAST, 232 SUTTER ST., SAN FRANCISCO.

REV. EDWARD THOMSON, LL.D.,

District Secretary of California, Oregon, Washington, Nevada, Idaho, Wyoming, Montana, Colorado Utah, New Mexico, Oklahoma, Indian Territory, Arizona, and Alaska.

TEMPERANCE PEOPLE.

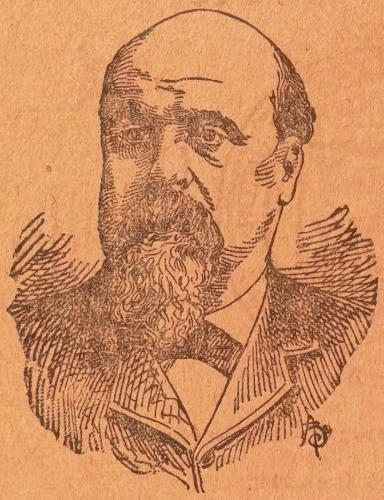
of various views ought to unite on the Sunday movement. It is the most practicable thing that can be carried for many years in this State.

The Sunday closing of saloons diminishes the influence and leaching power of the liquor seller, and place him on a level with other business men. It would reduce the saloon sales and consequently drunkenness and criminality at least one-fourth—so the statistics prove. Why not all join and get that which can be obtained. A union of temperance men of every kind could sweep the State and permanently hold the balance of power.

ANOTHER FRIEND

Of our movement is the

President of the National Grange.



U. R. LAKE.

U. R. Lake, president of the national grange of the Patrons of Industry, was born at Phillips, Franklin county, Mo., in 1836. He taught school in New York state for several years and then began farming. He moved to Rose, Oakland county, Mich., in 1867, and bought the 180 acre farm upon which he is living. Mr. Lake was one of the original founders of the order and helped frame the constitution.

Dr. Bauer, court preacher at Berlin; at a recent gathering of Lutherans in that city said: "Martin Luther declared the doctrine of justification by faith to be the doctrine of a standing or falling church. I cannot regard the sanctification of the Sabbath as any less a ground pillar of the church or of our whole social life."

Judge Noah Davis: "There can be no liberty without law: there can be no personal liberty except in obedience to law."

NEARLY ALL THE WOMEN

Are friends of our cause and this is even the case with

A Business Woman.

CYNTHIA M. WESTOVER.

Cynthia M. Westover, secretary of the street commissioner of New York, is one of the remarkable women of the times. While a child she accompanied her father in mining expeditions from the Canada line to Mexico, and became an expert shot and horsewoman, besides learning the Spanish language. She fitted herself for college, and, after graduating at the Colorado university, took a full course at a commercial institute. She taught school for a while, and it was her eminent practical ability which secured her present appointment. She talks to the Italian street cleaners in their own language.

Earl Russell: "There is no necessity in the nature of things that nations should die. History points to no people, which, while strong in faith, in reverence, in truthfulness, in chastity, in frugality, in the virtues of the temple and the hearth has sunk in atrophy and decline."

A NOTABLE CHANGE OF VIEW.

A few months ago our Seventh-Day Adventist friends, so vigorously and zealously represented by their publishing house in Oakland, were subjected to a loss in their ranks, which deserves some special mention. The Rev. D. N. Canright terminated his connection with them. He was the author of twenty-two books and pamphlets in defense and exposition of the teachings of the denomination, and a teacher of theology at its great center, Battle Creek, Michigan. His own statement of his case is suggestive.

"Like thousands of others, when I embraced the seventh-day Sabbath I thought that the argument was all on one side — so plain that one hour's reading ought to settle it, so clear that no man could reject the Sabbath and be honest. I felt willing to meet the world in its defense. The only marvel to me was that everybody did not see and embrace it. But after keeping it twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the very best of my ability, every text, line, and word in the whole Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having

searched in lexicons, concordances, commentaries, and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early church fathers upon this point; after having written several works in favor of the Seventh Day, which were satisfactory to my brethren; after having debated the question for more than a dozen times; after seeing the fruits of keeping it, and after weighing all the evidence in the fear of God and of the judgment, I am fully settled in my own mind and conscience that the evidence is against the keeping of the Seventh Day."

He is now giving to the public some extracts from letters written him by brethren in the denomination, expressing the bondage in which this tenet of Sabbathism has held them. One of these correspondents is Elder D. D. Oviatt of Wellsville, N. Y., late President of the Pennsylvania State Conference of the Seventh-Day Adventists, and for six years President of the Tract Society and President of the General Association of Elders, having entire control of the affairs of that denomination in that State, has followed Mr. Canright's lead, having within a few days resigned from all his offices and duties in the church and society of Adventists, and will connect himself with another church organization in the near future, and remain in the ministry.—*The Pacific.*

THE SEVENTH DAY ADVENTISTS:

Alias the Religious Liberty Association, The Pacific Press Publishing Co., The Atlantic Publishing Co., The Iowa Tract Society, The Oakland Tract Society, The International Tract Society, etc., etc.

BY REV. WILBUR F. CRAFTS.

From the book and tracts of the Rev. D. M. Canright, Grand Rapids, Mich., who renounced Seventh Day Adventism, after speaking and writing in its behalf for 28 years, and from other sources, we gather the following facts:

1. Modern Adventism originated in a trinity of mistakes, the time-setting for the world's ending in 1843–4–5.

Mrs. White, the pope and prophetess of Seventh Day Adventism, and her husband, two of the original Millerites, in 1864, founded this new sect. "In doctrine they differ radically from evangelical churches. The main points are these: They reject the doctrine of the Trinity; hold to the materiality of all things; believe in the sonship of Christ; believe that they only have a correct understanding of the prophecies to which they give most of their attention; that the end of the world is to occur in this generation; that we are now in the Judgment, which began in 1844; that the seventh day, Saturday, must be kept; that keeping 'Sunday' is the mark of the beast; that all should pay tithes; that Mrs. White is inspired as were the writers of the Bible; that the Bible must be interpreted to harmonize with her writings; that they are called of God to give the last warning to the world; that the dead are unconscious; that the wicked and the devil will be annihilated; that all churches but their own are Babylon and rejected of God; that everybody but themselves will soon become spiritualists; that when Christ comes only 144,000 out of all then living on the earth will be saved, and all these will be Seventh Day Adventists. Hence, they have no fellowship with other Christians; never work with them in any way, but zealously proselyte from all. With such doctrines as to the government and the churches, it is manifestly unwise and unsafe to receive them into active membership in the W. C. T. U. or Y. M. C. A. or Y. P. S. C. E. They believe in the Bible, in conversion, in purity of life, in rigid temperance, in strict morality, and in other good things common to all Churches. There are many excellent persons among them. In character they are not to be compared to Mormons, spiritualists, infidels, etc., as is sometimes unjustly done."

3. They are very generous and industrious in distributing literature—gave away thirty and one-half million pages in 1888, besides selling $90,000 worth of books and getting thirty thousand subscribers to their numerous periodicals in many tongues. They put their books and papers into libraries and reading-rooms wherever they can secure their reception. For awhile these masked batteries, set to destroy the observance of the Christian Sabbath, were in Y. M. C. A. reading-rooms, but were removed when their true character became known. The chief objection to their literature is that payments for it or permission to put it in public places are usually obtained through "false pretenses." It is almost never either sold or given away as Seventh Day Adventist literature, but as "The American Sentinel," "Bible Readings for the Home Circle," "The Marvel of Nations," etc.

4. The results of their work are very meagre. They seldom convert a sinner, but proselyte a few saints. In 1888 they gained in all lands 271 in membership. "Where they convert one, they confuse a score."

5. They are hostile to all other churches, calling them apostate. Their prophetess says it is the devil who answers their prayers.

6. They teach that the United States government is the two-horned beast that spake as a dragon, making their children feel toward it as the children of intense anti-Catholics feel toward "Rome," and yet they put the stars and stripes and the eagle (why not the beast?) at the head of their "Religious Liberty" documents, and claim to be "devoted to the defense [denunciation is the right word] of American institutions." They make a cloak of the flag for which they all refused to fight in the recent war for "liberty."

7. These Adventists win converts only when they are new to a place, and when pastors fail to show their real doctrines and true character at the start. These converts, in many cases, soon tire of the

monotonous round of controversy and speculation, but when they give up the new doctrines, having been taught that all other churches are corrupt, have no resort left but infidelity.

8. All the doctrines in which they differ from other churches are in their very nature speculative, uncertain, and unprofitable. They "begin in Judaism and end in rank materialism."

9. Almost their chief doctrine is that Sunday-keeping is the "mark of the beast" that "forbade to buy and sell," and "changed times and laws," the "beast" being the Papacy, which they say changed the time of the Sabbath from Saturday to Sunday. To which Canwright replies: "Even if the Pope did change the Sabbath to Sunday, that would not make Sunday 'his mark.' Keeping Sunday does not distinguish a Catholic from members of other churches," but "a conformity to the system of worship set up by the papacy." But the Pope did not change the Sabbath. The Church of Rome in one of its documents claims to have made the change—this is their whole proof—but there is no more reason to accept this claim than others which Adventists reject. But even this claim is explained by other documents of the Roman Church as meaning that the day of the Sabbath having been changed by Christ and his Apostles, the "Catholic Church" certifies that it has been so changed. The proof is abundant that the Lord's day had been generally substituted for the Saturday-Sabbath, before either Constantine or Church Council had decreed anything on the subject.

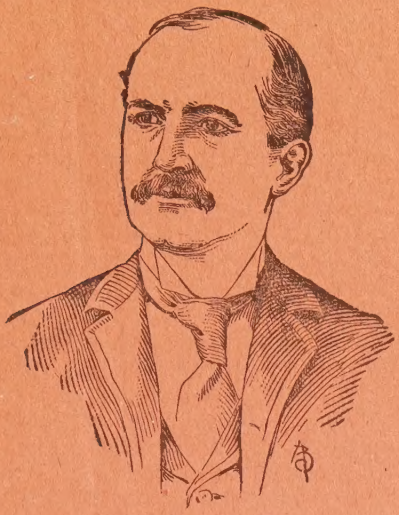
10. They call their little difficulties "persecutions," and then cite these "persecutions" as proofs of their being "the true Church of prophecy." But Mormons can make a tenfold stronger claim in that line.

11. They condemn both Mormonism and Romanism, but resemble both in at least one important error, the claim to have new revelations of their own, of co-ordinate authority with the Bible, through Mrs. White.

12. They treat the observance of "the Lord's Day" instead of Saturday as the very chief of sins, devoting more money and effort to prevent it than to the restraint of lust, gambling, fraud, and intemperance combined. Professing to be friends of temperance, they show that they hate "Sunday" more than saloon, by opposing the "Sunday closing" of saloons, although it is proved to reduce the consumption of liquor and its crimes at least one-fourth. Professing to be Christians they elect notorious skeptics to chairmanships in their meetings, and scatter infidel arguments broadcast in their literature—"anything to beat Sunday."

In my judgment, the wise method to take with these people when they invade a town is: 1. Unmask them by pulpit, and press, and platform, calmly show the people just who and what Seventh Day Adventists are, historically, theologically, politically. They hide under aliases, because they say there is "a prejudice" against them. Let the people know on what good grounds this "prejudice" rests, and let the Adventists themselves find out that their false colors do not *diminish* the "prejudice." 2. Show that the Fourth commandment, the only Sabbath law of world wide application, has in it *no seventh day of the week* but *only a seventh day after six of work*, and is kept not "in the spirit," but "in the *letter*," by those who observe the Lord's Day as surely as by those who keep Saturday, the change of day involving no change in the decalogue. 3. Show that if salvation depends on keeping the very twenty-four hours which Adam kept in regular succession, no one can be sure of salvation, since it is impossible to prove that Saturday of this week and this place is its exact successor. Until they can prove their grounds in Genesis, it is useless to debate in the gospels. It seems to be proved that the months in ancent Assyria each began with a new week, the days of each month after the 28th being counted out as a sort of interregnum. Who can prove that Abraham did not so reckon time? Whether this is so is not of the slightest consequence to us who believe that the Sabbath law of Sinai requires us to keep the seventh day after six of work, but it is of vital importance to the argument of Saturday-keepers to prove that the Saturday of this week is in unbroken succession from the first Sabbath of Eden. 4. Show that their opposition to "Sunday laws" on the ground that their only purpose is to enforce a religious observance of the Day, is sufficiently refuted, to say nothing of the contrary text of the laws and the contrary decisions of the courts, by the fact that numerous labor organizations ask for these *six-day laws*.

Standard Bearer of Ohio D[illegible]ocrats.

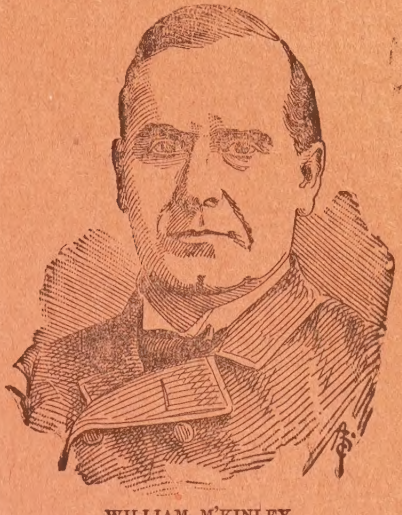


JAMES E. CAMPBELL.

Hon. James E. Campbell, governor of Ohio and candidate for re-election in what bids fair to be a most exciting campaign, was born July 7, 1843, in Butler County, O. He joined the Federal navy in 1862 and served to the close of the war, being under the command of Admiral Porter. He then studied law and entered on the practice in Hamilton county. He was prosecuting attorney three terms and served three terms in congress. As leader of the Ohio Democrats he will this year confront the famous Major William McKinley.

Geo. Bancroft, our own greatest historian: "Certainly our great united commonwealth is the child of Christianity: it may with equal truth be asserted that modern civilization sprang into life with our religion; and faith in its principles is the life boat on which humanity has at divers times escaped the most threatening perils."

Ohio Republican Standard Bearer.



WILLIAM M'KINLEY.

William McKinley, who rose from private to major in the Twenty-third Ohio volunteers and has since served fourteen years in congress, was born at Niles., Feb. 26, 1844, and was therefore a soldier at seventeen and a major at twenty-one. His first office was that of prosecuting attorney of Starke county, O., in 1869—71. He is still young and well equipped for the campaign on which he has just entered as republican candidate for governor of Ohio.

All eyes are turned to Ohio this month at the closing battles between these young giants. Why does that state produce so many strong minded men? She has been for generations a state of good Sunday keepers, and, as a result, men of brains, of culture and character have come forth to do her honor.

The west must imitate Ohio, if she would rival her in greatness.

THE SUNDAY SALOON.

REV. R. S. MACARTHUR: "There are two great questions now before the American people; they are the suppression of the liquor traffic, and the preservation of the Lord's Day. These questions are really one. Destroy the saloon, and you do much to preserve the Sabbath. Preserve the Sabbath fully and you cripple the saloon greatly."

HON. T. V. POWDERLY, *Master Workman of the Knights of Labor:* "I believe in Sunday rest. So do the Knights of Labor. Disconnect me from all organizations, consider me as an American citizen, and I have to say, speaking for myself, that I have fault to find with the saloons. When the saloon is open on Sunday some workingmen's homes are closed. The dry goods man closes his place, but on the door of the saloon which has its curtain down and the front entrance shut you will find a legend directing you to the door that is open. If the dry goods man is compelled to close on Sunday the saloon ought to be closed. I believe that in five years the sun will shine on a country whose saloons are closed on Sunday. If I had my way the saloons would be closed until the next Sunday.

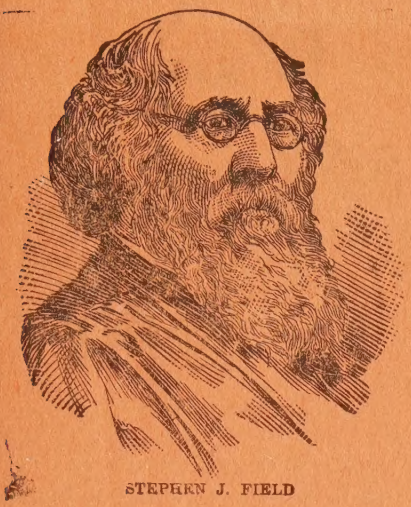
What have the saloons ever done for humanity? How many souls have they saved? How many people have they clothed, except the saloon keeper's family? When men have a strike the saloon keeper often contributes more than the dry goods man, but he robs them of more. I never knew one of them to give a cent that he did not expect a dollar in return. Why shouldn't they close on Sunday? I know of no class that needs a rest on Sunday more and time for thinking about their souls. If they will not do it voluntarily, let us make them do so. I would advise you to keep up this agitation. Don't let these meetings stop. If any of you are legislators or counselors, use your influence to secure Sunday closing. If any one having the power to make the laws or to enforce them refuses to aid you, select some one who will."—*From report in Chicago News.*

Boston *Post* (Democratic), *Editorial Correspondence, March 26, 1889:* "Much has been said and written about the innocent and wholesome custom of beer drinking as pursued in some public hall or garden by whole families, the children included. But apart from the moral and physical benefits to be derived from swallowing immense draughts of lager, the circumstances under which it is done on a Sunday are not pleasing. The following is an account of a typical beer garden:

'It was as hot as a furnace, garishly decorated and lighted, and filled to overflowing with a motley crowd. Little tables, with four seats at each table, were arranged as closely together as they could be. Every seat was occupied, and a fringe of humanity stood up around the walls. There were perhaps 400 men and boys, and fifty women in the place. Clouds of smoke from 400 cigars, cigarettes and pipes made the hot air stifling. The rattle of beer glasses on the tables could be heard above the clamor of voices and the waiters crying for beer at the bar. At one end of the room was a sort of stage, and at one side of it a piano of cracked and uncertain tone, on which a young man thumped out at intervals faintly recognizable waltz tunes. Whenever he seemed to get tired, a short-haired young woman, dressed in black, with hectic cheeks, sang variety songs. But neither to the tinted young woman nor to the piano of antique tone did the company pay the slightest attention, but called steadily for beer. A stream of people went in and out of this resort, and the policeman on the corner leaned on a lamppost and looked at the stars.'

Better than this, from every point of view, is the most ultra-Puritan Sunday."

U. S. JUSTICE, STEPHEN J. FIELD.



STEPHEN J. FIELD

Is the most distinguished justice which the Pacific Coast has developed. His decisions as justice and afterwards as chief-justice of the Supreme Court of California were so able that President Lincoln selected him to fill one of the first vacancies that occured during his administration on the United States Supreme Court bench. This lofty position he has honored with profound scholarship and painstaking, logical discernment.

The question of the constitutionality of Sunday legislation has been considered by the supreme court of the United States and by the supreme courts of twenty-six States. The final decisions being in favor of Sunday laws. Among the ablest on record is the opinion of Justice Field. He held that "the law established as a civil regulation a day of rest from secular pursuits, and that is its only scope and purpose." "Its requirement," he said, "is a cessation from labor. In its enactment the legislature has given the sanction of law to a rule of conduct which the entire civilized world recognizes as essential to the physical well-being of society. Upon no subject is there such a concurrence of opinion among philosophers, moralists and statesmen of all nations as on the necessity of periodical cessations from labor. One day in seven is the rate, founded in experience and sustained by science. There is no nation possessing any degree of civilization where the rate is not observed, either from the sanction of law or the sanction of religion.— This fact has not escaped the observation of men of science and distinguished philosophers have not hesitated to pronounce the rule founded upon a law of our race.

"The law steps in to restrain the power of capital. Its object is not to protect those who can rest at their pleasure, but to afford rest to those who need it and who, from the conditions of society, could not otherwise obtain it. Its aim is to prevent the physical and moral debility which springs from uninterupted labor, and in this respect it is a beneficent and merciful law. It gives one day to the poor and dependent, from the enjoyment of which no capital or power is permitted to deprive them. It is theirs for repose, for moral culture, and if they choose, for divine worship. Authority for the enact-

ment I find in the great object of all government which is to protect. Labor is a necessity imposed by the conditions of our race and to protect labor is the highest office of our law."

The Supreme Court of Pennsylvania in its decision of January 3rd, 1888, held that "the weekly day of rest is from a mere physical and political standpoint, of infinitely greater value than is ordinarily supposed, since it not only affords a healthful relaxation to persons in every position of life, but throws a strong barrier in the way of the degradation and oppression of the laboring classes who of all others needs this ever-recurring day of rest and relief from weekly toil. It is, therefore, neither harsh nor unjust that men should be required to obey these statutes which have been wisely ordained for the protection of the Sabbath."

The line of argument of all these able jurists is much the same and may be popularized as follows:

The Legislature has the right to establish a day of compulsory rest and it has the right to select the day. This is a sort of common law right, and the precedents are manifold.

The legislature in most every state prescribes the *hours* of work, declaring that eight, nine or ten hours shall be a legal day's work.

This has never been questioned in law, yet it is upon the same principles that the Sunday law is enacted.

JUSTICE MILLER.

Such enactments are purely civil regulations. The Sunday law treats of business matters—not religious duties.

The object is to afford rest to those who need it, and who otherwise could not obtain it.

It may operate with inconvenience to some, who contend that they must have the right to sell liquor, run theaters and do all sorts of works of gain. The Constitution of this state says: "All men are by nature free and independent and have certain inalienable rights among which are those of enjoying and defending life and liberty: acquiring, possessing and protecting property and pursuing and obtaining safety and happiness." These rights (acquiring property, etc.) are to be enjoyed in subordination to the welfare of society in general. No man is at liberty to do just what he pleases—such a state of affairs would be crude anarchy.

The legislature is bound to enact laws that shall conserve the good order, peace, welfare and the happiness of the people.

The benefits of the Sunday law have been seen for many years in England and Scotland and in nearly all the States of this Union. The right to acquire property may be regulated and indeed must be for the public good.

The Sunday law compels no one to attend, erect or support any place of worship or ministry. It does not interfere with the rights of conscience. It establishes no preference for any religious establishment or mode of worship. And it is in thorough harmony with that other principle of our state constitution:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State."

Read the petition as to exceptions. Could anything be more liberal?

Religious profession springs from matters of faith and religious worship is the adoration of the soul.

Sunday law interferes with business not religion. It provides a day of rest from secular pursuits.

It is a law for the preservation of health, for the increase of intelligence and for the preservation of good morals. It is to prevent the physical and moral debility which springs from uninterrupted labor.

It gives one day to the poor and dependant from the enjoyment of which no capital as power is permitted to deprive him. It is the poor man's day for social intercourse, for moral culture and, if he chooses to make it so, a day of divine worship.

The great object of all government is *protection*. To protect labor is one of the highest offices of the law.

No day could be taken which would not be liable to some objection. Hence we take a day that suits more than ninety-nine per cent of the people, a day fixed by the centuries, but make exceptions for cases of religion.

The legislature prohibits judicial and official business on Sunday. It likewise enacts concerning commercial business. For instance, Notes, when the last day of grace falls on Sunday, must be presented to the maker on Saturday in order to hold the endorser. Many regulations of similar character might be cited in the laws of all the civilized states of the world.

Civil regulations often find support in religious legislation. The law against homicide is no less wise and necessary because the divine command is "Thou shalt not kill." So the laws against theft, perjury and adultery. On the same principle "Thou shalt not work but six days" is received by man for the benefit of man. Rest on one day in seven better enables man to

acquire on the other six days of the week. It is a physical injury to work seven days a week, and the legislature has power to repress whatever is hurtful to the general good.

The legislature may say how property may be acquired and may regulate the conduct and relations of the members of society in respect to property rights.

Not only has the power to regulate but to *suppress* particular branches of business deemed immoral or prejudicial to the general good, as gambling, lottery, etc.

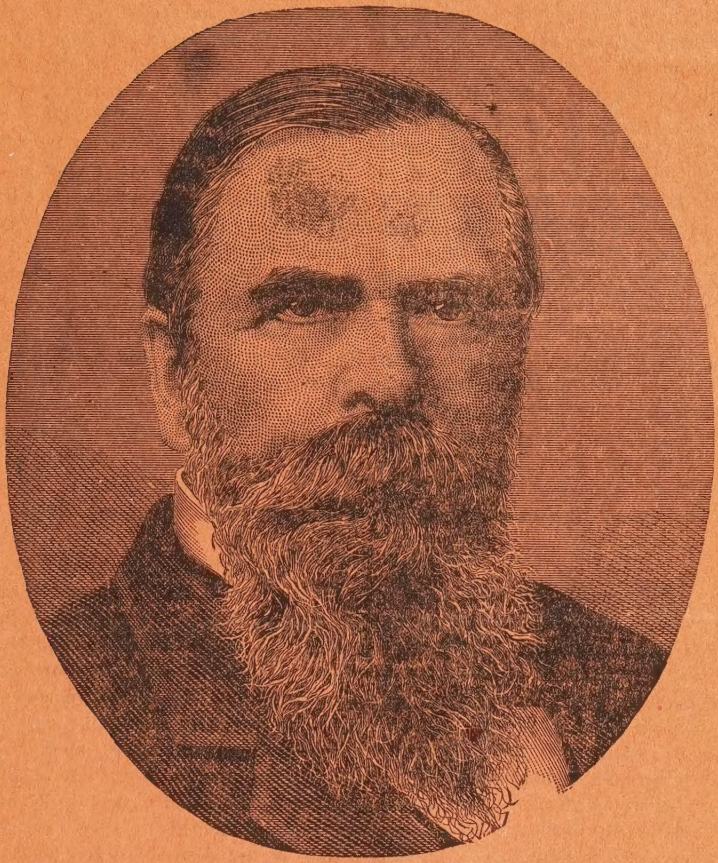
The duty of the State comprehends the moral welfare as well as physical and intellectual.

RELIGIOUS LIBERTY.

There is a difference, which it is well to observe, between religious liberty and religious anarchy, The latter is where every man thinks and does as he pleases on religious matters, regardless of the rights of others or of the moral welfare of the people. Religious liberty is the right to think as you please, to worship whom you please and to do as you please on religious matters *provided* your actions do not interfere with the rights of others, of work against the best interests of the community in which you live and of the State to which you belong. Our National and State constitutions guarantee religious liberty but not religious anarchy.

MELVILLE W. FULLER.

Melville W. Fuller, chief justice of the United States, was born at Augusta, Me., Feb. 11, 1833. He was graduated at Bowdoin college in 1853, and after studying law at Bangor was admitted to the bar in 1856. He shortly afterwards moved to Chicago, where he established a large and lucrative practice. President Cleveland nominated him as chief justice April 30, 1888, and he was formally inducted into office Oct. 8. The chief justice has been twice married and has a large family of daughters.



GEN. JOHN BIDWELL

Is one of the greatest and best men on the Pacific coast.

He came to California in 1841 and was engaged in two local wars before the war for the Union.

He represented the Golden State in Congress at the most critical period of her history He was the candidate for Gvernor one year ago on the prohibition ticket. He had no thought of being elected, but he was willing to do something in getting the temperance reform before the people. He was first prominent in California as the associate of Gen. Sutter, at Sutter's Fort—now an historic relic of early days at Sacramento.

The General, though but a young man when he came to the state, took a stand on the side of temperance and virtue.

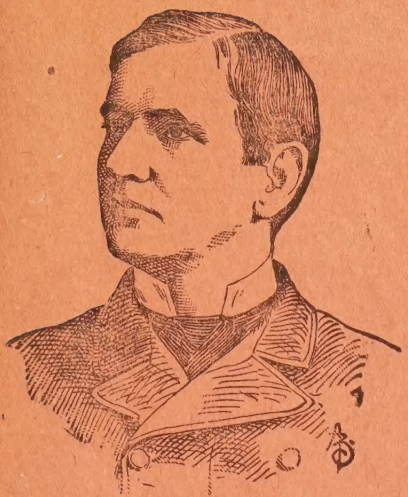
The General and his cultured wife live in quiet elegance, in a noble mansion, on their ranch of 25,000 acres, adjoining Chico. The General and his wife are much interested in Sunday reform and are helping to move it forward in their state.

WHAT SUNDAY BALL PLAYING LEADS TO.

Just across the Passaic River from Newark, N. J., are the Harrison Meadows. On a recent Sunday between three and four thousand men and boys gathered there for amusement. Lager beer flowed freely. All the afternoon a ball game was in full progress on the corner of First street, near the Centre street bridge, having at all times two hundred or three hundred spectators. Shouts of applause would rend the air when a good play was made. Two years ago all Sunday ball playing on these grounds was prohibited by the Common Council of Harrison, because of the large crowds that congregated there on Sundays, not only to play ball, but also to indulge in petty gambling and other acts of lawlessness, and the police were instructed to enforce the law, which they did effectually. For several Sundays that locality was hardly visited by any one. At the next meeting of the Common Council of Harrison several communications were read from clubs and societies asking that ball playing be permitted on Sundays, as it was the only day those who worked in shops and factories could find time to play. After considerable debate a resolution was adopted permitting residents of Harrison to play there on Sundays. That year the order was carried out. Last year the season began in the same manner, but in a short time outsiders began to encroach and were allowed to play for awhile. After several Sundays lawlessness became so apparent the police were again instructed to post themselves at the Harrison end of the Centre street bridge and turn back all parties coming over with bats, etc., to play ball. This state of things continued until the end of the season. This year so far all have been allowed to play, and the numbers have increased each Sunday.

SUNDAY DESECRATION.

In a paper recently read before the Evangelical Alliance at Detroit, on the subject of "Sunday Desecration," President H. B. Ledyard said: "In this State there are employed on railroads no less than 21,000 men, and between Chicago and New York on one system alone, of which the road I represent is a member, there are employed over 35,000 men, the greater part of whom are connected with the movement of trains. The work of running Sunday trains does not simply require conductors, brakemen, engineers and firemen, but it requires train dispatchers, operators, section men, car repairers, foremen of engine houses, hostlers and yardmen; in fact, I might say almost the entire force, with the exception of the clerks, to be on duty either wholly or partly. You will probably ask me for the remedy; that I cannot give. I have struggled my best to decrease Sunday work, and I know that is the desire of nearly every railroad manager in the country; but circumstances are too strong for them, and wherever anything has been done, it has proved of little avail. A railroad company, leaving out its obligation to the country, is in the simplest sense a corporation which has but one thing for sale, namely, the transportation of persons or property. It must receive its entire income from this one source, and therefore it follows that the company which has the best to sell for the least money can sell the greatest amount of transportation, or, in other words, do the largest business and earn the most money. The present condition as to Sunday work on railroads is all wrong. It is demoralizing to employes, and ought not to exist, but the public, and not the carrrier, is to blame. Excursions by boat or rail in summer are claimed to be a great boon for the laboring classes. Admit it, if you please, but for every such excursion some must lose their Sunday rest. We have drifted far away from the Sabbath of our Puritan forefathers. Works of necessity on that day were approved; a better name now would be 'works of convenience.' I need my Sunday for rest, and I know of no reason why every engineer, conductor, brakeman or other employe of the company does not want the same. The question is fraught with many difficulties. It must be handled wisely and carefully, and progress can only be made by gradual steps, and not by one sudden change.



REV. CHARLES F. THWING.

Rev. Charles F. Thwing, D. D., of Minneapolis, Minn., said in a recent sermon: "Man is the end, the Sabbath a means. Man is the aim, the Sabbath a bow and arrow. And what is the end of man? To glorify God and enjoy Him forever, answers the catechism. What is the end of man? To become like God answers Christ in His prayer.

Therefore, the Sabbath is a means or a method for man to glorify God and enjoy Him forever, and it is also a means or method of becoming Godlike. The Sabbath, therefore, also is a means and method for the formation of Christian character, of divine manhood. The church of God has for its Magna Charta the Bible, the Bible has for its corner stone and fundamental truth the Sabbath. No religion without worship, no worship without the church, no church without the Bible, no Bible without the Sabbath. Therefore, destroy the Sabbath and you destroy the Bible, destroy the Bible and you destroy the church. The man who refuses to take rest on Sunday is not simply committing a sin, but what is possibly worse, is committing a blunder. He is not only a fool morally, but he is also a fool intellectually. The man who carries his business home with him Saturday night, the man who is accustomed to get his mail Sunday morning, the man who is in the habit of going to his office Sunday afternoon, is not simply a sinner; he is also a fool. If you are to get the most out of yourself, if you are to get the most out of your business, if you want to make the best use of the years that are yours, you must have yous rest."

BROAD IN AREA

Is the Sunday question. It is industrial, social, intellectual and political as well as moral. Every laboring man needs a day of rest. To cultivate the highest elements of man's social nature there must be one *day in the home.* That the masses may have intellectual privileges there must be one *day of thought* each week. If this Sunday rest is granted by law to certain favored classes it ought to be allowed to *every* man as a political right, for our laws say that all men are equal.

Where there is a Sunday law well observed we develop the stongest and noblest moral characters. There fore all ought to favor Sunday legislation.

The Heroine of Manipur.

MRS. GRIMWOOD.

Mrs. Frank St. Clair Grimwood is the heroine of the hour in England. She is young, beautiful and intelligent, and has been presented to and decorated by the queen, but this is not what she is celebrated for. As the wife of the British resident in Manipur, she was shut in with the soldiers at the time of the recent outbreak, and, though wounded in the arm, worked like a heroine through the siege, cooking and serving food and carrying water to the fighting men even when the balls were flying thick. When the forced march in retreat began she walked ten days till the relief party was met; and all that time Colonel Butcher, in command, kept cartridges in reserve to kill her and himself in case of capture, for to fall alive into the enemies' hands would have meant horrors indescribable. She comes of a Sunday keeping family, and just such characters are developed from the training she received in her English home.

Two College Presidents.

W. R. HARPER. A. E. TURNER.

A. E. Turner, of the Cumberland Presbyterian college, Lincoln, Neb., is probably the youngest college president in the world. He was born in 1862, entered the institution of which he is president at the age of fifteen, graduated in 188 was principal of Ashmore (Ills.) seminar for three years and then became profes sor of natural sciences at Lincoln. He was made president in 1888, when he was twenty-eight years old. Dr. William Rainey Harper, who was unanimously elected president of the University of Chicago, was born in New Concord, Muskingum county, O., July 26, 1856. He entered the Muskingum college at ten and took his degree of A. B. at fourteen. At seventeen he entered on the higher course at Yale, and at nineteen received the degree of Ph. D. He was made professor of Semitic languages at Yale in 1886.

We rejoice that these strong-minded young men are to man these Christian colleges. They are both the strongest kind of advocates of the rest day for all.